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HIS COVENANTS

PART 5

"Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."—Ps. 50: 5, 6.

JEHOVAH does not gather his saints unto himself merely for the pleasure of having them with him, but he gathers them that they might do service concerning his name. Those gathered into the temple, and toward whom the new covenant is inaugurated, have become a part of "the heavens"; hence says the Lord's prophet: "And the heavens shall declare his righteousness: for God is judge himself." (Ps. 50:6) This prophecy is specifically applicable at this time to those at the temple with the Lord Jesus.

[2] The Lord made the apostle Paul an able minister of the new covenant, and likewise all who are brought to maturity in Christ and into the temple are made ministers of the new covenant. This is particularly true at the inauguration of the new covenant; hence says the apostle: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." (2 Cor. 4:1) Those receiving this ministry, appreciating the fact that it proceeds from the Lord and that their strength is in the Lord, faint not. During the Elijah period of the church there was much preaching of man's doctrines or teachings, for instance, "Pastor Russell's teachings examined" being the title of many discourses. During the Elisha period of the church we have learned from the Lord that it is our privilege to declare the glorious name of Jehovah. Having received this commission and ministry, like the apostle, we have "obtained mercy of the Lord to be faithful". (1 Cor. 7:25) No more shall we exalt the name of man, including ourselves, nor should we attempt to exalt ourselves before others. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants [as able ministers of the new covenant; made such by the grace of the Lord] for Jesus' sake [the Mediator's sake]. For God, who commanded the light to shine out of darkness [out of the secret place, that is, the temple, dark to all on the outside (Matt. 10:27)], hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus."—2 Cor. 4:5, 6.

[3] Now as the faithful temple company look at the face of Christ Jesus, the Greater Moses and the inaugurator of the new covenant, they see that the face of the great Mediator is not veiled, but the light from that unveiled face shines into their hearts and there creates the proper motive for serving God, and they do serve him unselfishly. It gives to such faithful ones a light of knowledge and understanding of the purpose of Jehovah, revealing to them the glory of the Lord. But the faithful remnant do not take this honor or glory to themselves, realizing that it is from the Lord. In humility and gladness of heart they walk on in the presence of the Lord. Such ministry of the new covenant is a great honor conferred upon them, and an invaluable treasure. "But we have this treasure [ministry] in earthen vessels [human organisms], that the excellency of the power may be of God, and not of us." (2 Cor. 4:7) In the performance of such ministry or commission all the faithful remnant delight to "declare his righteousness; for God is judge himself". This they do while they are on the earth. There will be no occasion for such ministry after Armageddon; and this is further proof that the new covenant is made and inaugurated and accomplishes its purpose prior to Armageddon.

THE REMNANT SAVED

[4] Israel after the flesh turned away from God, committed sins against him and against their covenant with him. In this Israel foreshadowed "Christendom", including all the consecrated who continue to wear the "filthy garments" of "Christendom". They claim to be for Jehovah, but they are not, even as the Israelites of old claimed to be for God but were not. As God was angry with natural Israel, so he was angry with the professed spiritual Israel at the coming of the Lord to the temple, and this included all under the terms of the new covenant and who had not been bold in declaring the message of God's kingdom and those who had conferred great honor upon men. (Luke 16:15) The remnant of fleshly Israel was saved, and likewise a remnant of spiritual Israel is saved when the Lord appears at the temple for judgment and inauguration of the new covenant toward

the remnant. "And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered [*R.V.*, It is given] into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence; Behold, I will gather them [the remnant of spiritual Israel] out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place [in A.D. 1919], and I will cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart, and one way [thus bring them unto unity in Christ], that they may fear me for ever, for the good of them, and of their children after them [that is, those prefigured by the Moabitish woman Ruth]: and I will make an everlasting covenant [the new covenant, made with Jesus as Mediator for the remnant of natural Israel that became spiritual, and inaugurated toward the remnant of spiritual Israel today] with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly [*margin*, in truth] with my whole heart, and with my whole soul."—Jer. 32:36-41.

5 In gathering unto himself the remnant and those with whom he was angry and turning his anger away from them in 1919, Jehovah there began the fulfilment of the prophecy of Psalm 50:5. All of the professed ones to that time had made a covenant with God by sacrifice, which is a condition precedent to entering into the new covenant. They had sacrificed their right to live on earth as human creatures at the time they were begotten of God, but, they not having been bold in proclaiming the message of the truth, God was angry with them, and now upon the Lord's coming to his temple he turns away his anger from them as stated by the prophet Isaiah. (See Isaiah 12:1.) Neither natural Israel nor the world of mankind in general sacrifice their right to human life, and therefore they do not enter into a covenant by sacrifice and are not the ones who are at the time brought into the new covenant and with whom the new covenant is made or toward whom it is inaugurated.

6 In 1914 God placed the rightful ruler of the world upon his throne, and at that time "Christendom", or modern Babylon, had fallen from heavenly favor, concerning which Jeremiah prophesied at chapter 50: 2, 3. There began the "day of Jehovah", during the early part of which spiritual Israel was in distress. Concerning this Jehovah caused his prophet to write: "In those days, and in that time, saith the Lord, the children of [spiritual] Israel shall come, they and the children of Judah [those in line for the kingdom, the royal house] together, going and weeping: they shall go [after their distress of 1918], and seek the Lord their God. They shall ask the way to Zion [They shall inquire concerning Zion, *R.V.*] with their faces thitherward [now that the rebuilding of the temple had begun], saying, Come, and let us [in unity in Christ] join ourselves [Come ye, and join yourselves, *R.V.*] to the Lord in a perpetual covenant [*R.V.*, everlasting covenant] that shall not be forgotten."—Jer. 50:4, 5.

7 This scripture expressed the desire of the fully consecrated to be faithful to the new covenant as the people taken out from amongst the nations for Jehovah's name. By coming to the Lord and inquiring concerning Zion, the organization of Jehovah, those in line for the kingdom thus pledge themselves to be faithful. The new covenant is inaugurated toward them and also they are taken into the kingdom covenant, being made a part of God's capital organization and anointed and commissioned to do a specific work in his name. Concerning this the prophecy is written: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion."—Jer. 3:14.

8 During the World War, and particularly the years 1917 and 1918, spiritual Israel was in a wilderness condition. Fiery trials came upon those who were consecrated to the Lord, and a separating work followed. Passing through that affliction those who were found faithful to the Lord up to that time were taken into the bonds of the new covenant. "And I will cause you [spiritual Israel] to pass under the rod [the Kingly authority of Christ Jesus sent out from Zion to rule and now at the temple for the purging of the sons of Levi], and I will bring you into the bond of the covenant [that is to say, new covenant]: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ezek. 20:37, 38) This separating work began and continued until the cleansing of the sanctuary was accomplished.

9 Those brought into the temple and toward whom the new covenant was inaugurated have been anointed; which means that they are commissioned to do a specific service to the name Jehovah; as it is written: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach." (Isa. 61:1) Concerning this anointed company Jehovah through his prophet further says: "But ye shall be named the priests of Jehovah; men [such as the Jonadabs] shall call you the ministers of our God: ye shall eat the wealth of the nations, and in their glory shall ye boast yourselves." (Isa. 61:6, *A.R.V.*) Prior to that time, and particularly during the humiliating conditions that existed from 1917 to 1919, God's people on earth suffered much shame; but, his anger being turned away from them now, he says: "For your shame ye shall have double [a double portion of the spirit or divine favor, such as received by Elisha], and for confusion they shall rejoice in their portion: there-

fore in their land they shall possess the double [in this happy condition a double portion of the spirit]; everlasting joy [the joy of the Lord, they having entered into this joy at the invitation of Christ Jesus; which happy condition is referred to as 'their land'] shall be unto them. For I the Lord love judgment [which began to be executed at the temple at the judging beginning at the house of the Lord], I hate robbery for burnt offering; and I will direct their work in truth, and I will make [inaugurate] an everlasting covenant with them. And their seed [the true Judeans] shall be known among the [nations, *A.R.V.*; among whom they shall be witnesses for Jehovah], and their offspring among the people: all that see them [that is, discern them to be Jehovah's servants] shall acknowledge them, that they are the seed [Jehovah's true people taken out for his name] which the Lord hath blessed." (Isa. 61:1, 6-9) The physical facts, or things which have come to pass upon Jehovah's true people, since 1919 fully corroborate the conclusion above expressed concerning the scripture. Those taken into the covenant have entered into the joy of the Lord and are now greatly rejoicing that they are privileged to bear testimony to his holy name; and others who are not of the royal house see that these earnest and faithful ones are Jehovah's witnesses, and recognize them as the blessed seed of Jehovah.

[10] After being brought into the temple, and hence following the inauguration of the new covenant, Jehovah's faithful remnant enter into peace; therefore the inauguration of the new covenant includes with them a "covenant of peace". The new covenant has been in force and effect throughout the period of sacrifice, but, it now being inaugurated at the building up of Zion, the "covenant of my peace" began. The nations of the earth are greatly shaken and are disintegrating at the present time, and the high places in the earthly governments are being shaken down, and are in great distress; but peace is with them that are of Jehovah's organization. God's peace remains with his faithful ones: as it is written: "For the mountains [kingdoms of earth] shall depart, and the hills [the high powers thereof] be removed; but my kindness shall not depart from thee [those of Zion, God's capital organization], neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." (Isa. 54:10) Those toward whom the new covenant has been inaugurated, and who are therefore in the temple, are the people of God, and the great antitypical David is their Head, King or Ruler: "And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods." (Ezek. 34:24, 25) While the covenant of peace is not the new covenant, it is a covenant of peace which Jehovah gives to those toward whom the new covenant has been inaugurated.

[11] Those who are born of God's woman, that is to say, his organization, and who are now in the temple are being taught of God, and great is their peace; as it is written: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isa. 54:13) The enemy will continue to assault the faithful witnesses of Jehovah, but such assaults will not cause the faithful to fear either man or devil, nor will the faithful fail to boldly declare God's message of truth. They will obey God and not man. Their faith and confidence is in Jehovah and they know that their strength comes from him: hence they are at great peace, because they know that God's promises are sure and that the enemy shall not prevail against them. Jehovah has said concerning these faithful ones: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness which is of me, saith the Lord."—Isa. 54:17, *R.V.*

TEMPLE OPEN

[12] The law covenant had the ark of the covenant, and the new covenant has a correspondingly greater one. (Heb. 9:1-5, 23, 24) This is another proof that the new covenant applies specifically to spiritual Israel. The coming of the Lord Jesus to the temple in 1918 marks the opening of the temple in heaven, and then follows the inauguration of the new covenant. Concerning this it is written: "And there was opened the temple of God that is in heaven: and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail." (Rev. 11:19, *R.V.*) The presence of the 'ark in the temple of heaven', as stated in this scripture, denotes Jehovah's presence there as represented by the Lord Jesus Christ, the great Mediator and Judge and Inaugurator of the covenant, who has come to the temple. At the inauguration of the law covenant at Sinai there was a great shaking of the earth and "there were thunders and lightnings". (Ex. 19:16-19; 20:18) So likewise at the opening of the temple in heaven marking the inauguration of the new covenant "there followed lightnings, and voices, and thunders, and an earthquake, and great hail". This symbolic language tells of what came to pass, particularly with reference to God's people.—*Light*, Book One, pages 228, 229.

[13] At the time of the coming of the Lord Jesus to the temple for judgment, and the inauguration of the new covenant, there was a company of his faithful followers who were foreshadowed or pictured by the faithful Mordecai. Others came to a knowledge of the truth and were brought into the covenant after 1919, but these latter ones clearly seem to be foreshadowed by the "eunuchs" and "strangers" mentioned by the